

# THE AGE OF PROGRESS.

Dedicated to the Development and Propagation of Truth, the Enfranchisement and Cultivation of the Human Mind.

STEPHEN ALBRO, EDITOR AND PUBLISHER.

BUFFALO, SATURDAY, JUNE 2, 1855.

VOLUME I.—NO. 35.

O. G. STEELE & CO.,  
BOOKSELLERS AND STATIONERS.

HAVE constantly on hand, a good assortment of MISCELLANEOUS, SCHOOL, and CLASSICAL BOOKS.

Counting-House Stationery.

Comprising a good assortment of Cap. Letter, Commercial Note, and Atlantic Papers; Bill Papers; Long and Broad Fold; Copying and Oil Papers; Maynard & Noves' Ink; Armet's Fluid and Copying Ink; Lead and Steel Pens; an excellent assortment; Faber's Pencils; Ink-stands; a large variety of Pen-knives; Letter Clips; large and small.

Drawing Materials of all kinds, and all Articles required by Railroad Contractors and Engineers.

Time Books, Weekly and Monthly; Profiles and Cross-section Papers; All Drawing of all sizes and qualities; Tracing Paper.

Copying Presses and Books; Memorandum and Pass Books, of every variety.

Blank Books.

Of superior Paper and Binding, Paged neatly.

Also Blank Books of all kinds made to order, after any pattern. Having a Bindery connected with our establishment, great care will be taken to have our work as good as can be made, here or elsewhere.

PRINTING.

Having recently added to our office, one of LAWYERS' Celebrated POWER PRESSES, we are now enabled to execute every description of BOOK AND JOB PRINTING, with dispatch, and on the most reasonable terms.

Office of the United States Express Co., No. 15 SENeca street, CORNER OF PEARL.

COMPETITION THE LIFE OF BUSINESS!

UNITED STATES EXPRESS, CAPITAL \$500,000, over New York and Erie Rail Road.

The most rapid, reliable and secure means of transacting business New York and the other Atlantic cities and

THE GREAT WEST!

This Company are prepared to do a general Express business between New York, Dunkirk, Buffalo, Cleveland, Toledo, Chicago, St. Louis, Columbus and Cincinnati.

Two Expresses leave New York daily for the above named cities, in charge of special messengers, with Blank Notes, Drafts, and all kinds of merchandise.

PRINCIPAL OFFICE, No. 15 Seneca street, corner of Pearl street, Buffalo.

PROPRIETORS AND DIRECTORS, D. N. RANNEY, E. P. WILLIAMS, J. MCKAY, A. H. BARNEY, E. G. MERRICK.

JOHN H. COLEMAN,

GENERAL DEALER IN PAINTS, OILS, Glass, Sash, etc., wholesale and retail.

PATENT MEDICINE DEPOT, No. 223 Main street, corner of Swan, Buffalo.

COLEMAN'S GALLERY—Looking Glass and Portrait Frame Manufactory, No. 7 East Swan street.

FRANK LESLIE'S GAZETTE OF FASHIONS for January, 25 cents.

Life of Bismarck, \$1.25.

Life of Greeley, \$1.25.

Ruth Hall, \$1.25.

Life of Napoleon, \$1.25.

Life of Napoleon, \$1.25.

Way Down East, by Jack Downing, \$1.25.

Life of the Morning Star, 75 cents.

An Epic of the Jack Hensons, 75 cents.

Fudge Papers, by P. K. Marvel, 25 cents.

For Sale at the Literary Depot, Postoffice.

T. S. HAWKS.

GLISAN, BUTLER & FRISBEE,

FOREIGN & DOMESTIC PAPER DEALERS

119 MAIN STREET, BUFFALO.

A FULL ASSORTMENT OF PRINTER'S

Cards, Colored Papers, Blank Books, and Fancy Stationery of all kinds, always on hand.

LOT FOR SALE.

The lot on the N. E. corner of Fourteenth and Vermont streets, is offered for sale at \$7.50 per foot. Dimensions 50 by 148 1/2 feet. For terms enquire at this office.

RAINEY & RICHARDSON,

COMMISSION MERCHANTS and dealers

in SOAP AND CANDLE STOCK.

Particular attention paid to the sale or purchase of FLOUR, GRAIN and PRODUCE in general.

H. RAINEY, Floor Inspector.

GEO. RICHARDSON, 117

No. 16 Central Hall, Buffalo.

GRATIS!

Just Published: A New Discovery in Medicine!

A FEW WORDS ON THE RATIONAL

TREATMENT, without Medicine, of Spinal Stiffness or Local Weakness, Nervous Debility, Low Spirits, Lassitude, Weakness of the Limbs and Back, Indisposition and Incapacity for Study and Labor, Dizziness of the Head, Loss of Memory, Aversion to Society, Low Color, Solitude, Timidity, Self-Distrust, Dizziness, Head Ache, Voluntary Discharges, Pains in the Side, Affection of the Eyes, Pimples on the Face, Sexual and other Infirmitates in Man.

FROM THE FRENCH OF DR. B. DE LASSY.

The important fact, that 75 will leave their complaints may easily be removed WITHOUT MEDICINE, is a small tract, clearly demonstrated, and the entirely new and highly successful treatment, as adopted by the Author, fully explained, by means of which every one is enabled to cure himself, and AT THE LEAST POSSIBLE COST, avoiding thereby all the advertised nostrums of the day.

Sent to any address, gratis, and post free in a sealed envelope, by remitting (post paid) two postage stamps to Dr. B. DE LASSY, No. 17

Lispenard Street, New York. He is gratified.

MERCHANTS, BANKERS

AND OTHERS wishing to procure the most convenient means of remitting (post paid) their orders with T. S. HAWKS, who is Agent for the Box on Hand Stamp Co., Rutgers' Patent.

CHADDER'S LADY'S BOOK for March, Putnam's Monthly for March, Illustrated London news of Feb. 10, and other late Publications are received at the Literary Depot in the Post Office.

Office, 119 Main Street, New York.

AND OTHERS wishing to procure the most convenient means of remitting (post paid) their orders with T. S. HAWKS, who is Agent for the Box on Hand Stamp Co., Rutgers' Patent.

CHADDER'S LADY'S BOOK for March, Putnam's Monthly for March, Illustrated London news of Feb. 10, and other late Publications are received at the Literary Depot in the Post Office.

Office, 119 Main Street, New York.

AND OTHERS wishing to procure the most convenient means of remitting (post paid) their orders with T. S. HAWKS, who is Agent for the Box on Hand Stamp Co., Rutgers' Patent.

CHADDER'S LADY'S BOOK for March, Putnam's Monthly for March, Illustrated London news of Feb. 10, and other late Publications are received at the Literary Depot in the Post Office.

Office, 119 Main Street, New York.

AND OTHERS wishing to procure the most convenient means of remitting (post paid) their orders with T. S. HAWKS, who is Agent for the Box on Hand Stamp Co., Rutgers' Patent.

CHADDER'S LADY'S BOOK for March, Putnam's Monthly for March, Illustrated London news of Feb. 10, and other late Publications are received at the Literary Depot in the Post Office.

Poetry.

The March to Moscow.

THE MARCH TO MOSCOW.

THE EMPEROR NAP HAD NOT SET OFF ON A SUMMER EXCURSION TO MOSCOW. THE FIELDS WERE GREEN, AND THE SKY WAS BLUE.

What a pleasant excursion to Moscow! Four hundred thousand men and more.

There were Marshals by the dozen, And Dukes by the score.

Princes a few, and Kings one or two, While the fields are so green, and the sky so blue.

What a pleasant excursion to Moscow! There was Junot and Augereau.

Heigho for Moscow! Dombrowsky and Ponomarevsky.

General Rayn, and Emperor Napoleon. Nothing would do.

While the fields were so green, and the sky so blue, Morbleu! Parbleu!

But they must be getting to Moscow, Up to the Russian stoutly to Moscow.

Upon the road to Moscow.

Nap had to fight his way all through, They could fight though they could not parlez.

But the fields were green, and the sky was blue, Morbleu! Parbleu!

And so he got to Moscow.

He found the place too hot for him, And he must be getting to Moscow.

To get there had cost him a good deal, And then no better course he knew.

While the fields were green, and the sky was blue, Morbleu! Parbleu!

But to march back again from Moscow, The Russians they stuck close to him.

All on the road from Moscow, There was Tormazov and Jemalov.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

And all the others that end in off, And all the others that end in off.

leave a white man on my hands. I would exterminate the whole. I can say this to you, for you can understand me: you are a man; but I would not say it to your people. They'd cry out I was a savage, and would take my life. They cannot appreciate the feelings of a man that loves his country."

As Florida had but recently been erected into a territory, every thing as yet was in a rude and simple style. The Governor, to make himself acquainted with the Indians, and to be near at hand to keep an eye upon them, fixed his residence at Tallahassee, near the Ponce de Leon, inhabited by the Miccosukees. His government palace for a time was a mere log-house, and he lived on hunters' fare. The village of Neamathla was but about three miles off, and thither the governor occasionally rode, to visit the old chieftain. In one of these visits, he found Neamathla seated in his wigwag, in the center of the village, surrounded by his warriors. The governor had brought him some liquor as a present, but it mounted quickly into his brain, and rendered him quite boastful and belligerent. The theme ever uppermost in his mind, was the treaty with the whites. "It was true," he said, "the red men had made such a treaty, but the white men had not acted up to it. The red men had received none of the money and the cattle that had been promised them; the treaty, therefore, was at an end, and they did not mean to be bound by it."

Governor Duval calmly represented to him that the time appointed in the treaty for the payment and delivery of the money and the cattle had not yet arrived. This the old chieftain knew full well, but he chose, for the moment, to pretend ignorance. He kept on drinking and talking, his voice growing louder and louder, until it resounded all over the village. He held in his hand a long knife, with which he had been rasping tobacco; this he kept flourishing backward and forward, as he talked, by way of giving effect to his words, brandishing it at times within an inch of the governor's throat. He concluded his tirade by repeating, that the country belonged to the red men, and that sooner than give it up, his bones and the bones of his people should bleach upon its soil.

Duval knew that the object of all this bluster was to see whether he could be intimidated. He kept his eye, therefore, fixed steadily on the chief, and the moment he concluded with his menace, seized him by the bosom of his hunting-shirt, and clenching his other fist.

"I've heard what you have said," replied he, "you have made a treaty, yet you say your bones shall bleach before you comply with it. As sure as there is a sun in heaven, your bones shall bleach, if you do not fulfil every article of that treaty! I'll tell you now that I am first here, and will see that you do your duty!"

Upon this the old chieftain threw himself back, burst into a fit of laughter, and declared that all he had said was in joke. The governor suspected, however, that there was a grave meaning at the bottom of this jocularity.

For two months, every thing went on smoothly: the Indians repaired daily to the log-cabin palace of the governor, at Tallahassee, and appeared perfectly contented. All at once they ceased their visits, and for three or four days not one was to be seen. Governor Duval began to apprehend that some mischief was brewing. On the evening of the fourth day, a chief named Yellow-Hair, a resolute, intelligent fellow, who had always evinced an attachment for the governor, entered his cabin about twelve o'clock at night, and informed him, that between four and five hundred warriors, painted and decorated, were assembled to hold a secret war-talk at Neamathla's town. He had slipped off to give intelligence, at the risk of his life, and hastened back lest his absence should be discovered.

Governor Duval passed an anxious night after this intelligence. He knew the talent and the daring character of Neamathla; he recollected the threats he had thrown out; he reflected that about eighty white families were scattered widely apart, over a great extent of country, and might be swept away at once, should the Indians, as he feared, determine to clear the country. That he did not exaggerate the danger of the case, was proved by the horrid scenes of Indian warfare which have since desolated that devoted region. After a night of sleepless cogitation Duval determined on a measure suited to his prompt and resolute character. Knowing the admiration of the savages for personal courage, he determined, by a sudden surprise, to endeavor to overawe and check them. It was hazardous much; but where so many lives were in jeopardy, he felt bound to incur the hazard.

Accordingly, on the next morning, he set off on horseback, attended merely by a white man, who had been reared among the Seminoles, and understood their language and manners, who acted as interpreter. They struck into an Indian trail, leading to Neamathla's village. After proceeding about half a mile, Governor Duval informed the interpreter of the

object of his expedition. The latter, though a bold man, paused and remonstrated. The Indians among whom they were going were among the most desperate and discontented of the nation. Many of them were veteran warriors, impoverished and exasperated by defeat, and ready to set their lives at any hazard. He said that if they were holding a war council, it must be with desperate intent, and it would be certain death to intrude among them.

Duval made light of his apprehensions: he said he was perfectly well acquainted with the Indian character, and should certainly proceed. So saying, he rode on. When within half a mile of the village, the interpreter addressed him again, in such a tremulous tone, that Duval turned and looked him in the face. He was deadly pale, and once more urged the governor to return, as they would certainly be massacred if they proceeded.

Duval repeated his determination to go on, but advised the other to return, lest his pale face should betray fear to the Indians, and they might take advantage of it. The interpreter replied that he would rather die a thousand deaths, than have it said he had deserted his leader when in peril.

Duval then told him he must translate faithfully all he should say to the Indians, without softening a word. The interpreter promised faithfully to do so, adding that he well knew, when they were once in the town, nothing but boldness could save them.

They now rode into the village and advanced to the council-house. This was rather a group of four houses, forming a square, in the center of which was a great council-fire. The houses were open in front, towards the fire, and closed in the rear. At each corner of the square there was an interval between the houses, for ingress and egress. In these houses sat the old men and the chiefs; the young men were gathered round the fire. Neamathla presided at the council, elevated on a higher seat than the rest.

Governor Duval entered by one of the corner intervals, and rode boldly into the center of the square. The young men made way for him: an old man who was speaking, paused in the midst of his harangue. In an instant thirty or forty rifles were cocked and levelled. Never had Duval heard so loud a clink of triggers; it seemed to strike to his heart. He gave one glance at the Indians, and turned off with an air of contempt. He did not dare, he says to look again, lest it might affect his nerves, and on the firmness of his nerves every thing depended.

The chief threw up his arms. The rifles were lowered. Duval breathed more freely; he felt disposed to leap from his horse, but restrained himself, and dismounted leisurely. He then walked deliberately up to Neamathla, and demanded, in an authoritative tone, what were his motives for holding that council. The moment he made this demand, the orator sat down. The chief made no reply, but hung his head in apparent confusion. After a moment's pause, Duval proceeded.

"I am well aware of the meaning of this war-council; and deem it my duty to warn you against prosecuting the schemes you have been devising. If a single hair of a white man in this country falls to the ground, I will hang you and your chiefs on the trees around your council-house! You cannot pretend to withstand the power of the white men. You are in the palm of the hand of your Great Father at Washington, who can crush you like an egg-shell. You may kill me; I am but one man; but recollect, white men are numerous as the leaves on the trees. Remember the fate of your warriors whose bones are whitening in battle-fields. Remember your wives and children who perished in swamps. Do you want to provoke more hostilities? Another war with the white men, and there will not be a Seminole left to tell the story of his race."

Seeing the effect of his words, he concluded by appointing a day for the Indians to meet him at St. Marks, and give an account of their conduct. He then rode off, without giving them time to recover from their surprise. That night he rode forty miles to Apalachicola River, to the tribe of the same name, who were in feud with the Seminoles. They promptly put two hundred and fifty warriors at his disposal, when he ordered to be at St. Marks at the appointed day. He sent out runners, also, and mustered one hundred of the militia to repair to the same place, together with a number of regulars from the army. All his arrangements were successful.

Having taken these measures, he returned to Tallahassee, to the neighborhood of the conspirators, to show them that he was not afraid. Here he ascertained, through Yellow-Hair, that nine towns were disaffected, and had been concerned in the conspiracy. He was careful to inform himself, from the same source, of the names of the warriors in each of those towns, who were most popular, though poor, and destitute of rank and command.

When the appointed day was at hand for the meeting at St. Marks, Governor Duval set

off with Neamathla, who was at the head of eight or nine hundred warriors, but who feared to venture into the fort without him. As they entered the fort, and saw troops and militia drawn up there, and a force of Apalachicola soldiers stationed on the opposite bank of the river, they thought they were betrayed, and were about to fly; but Duval assured them they were safe, and that when the talk was over, they might go home un molested.

A grand talk was now held, in which the late conspiracy was discussed. As he had foreseen, Neamathla and the other old chiefs threw all the blame upon the young men. "Well," replied Duval, "with us white men, when we find a man incompetent to govern those under him, we put him down, and appoint another in his place. Now, as you all acknowledge you cannot manage your young men, we must put chiefs over them who can."

So saying, he deposed Neamathla first; appointing another in his place; and so with all the rest; taking care to substitute the warriors who had been pointed out to him as poor and popular; putting medals round their necks, and investing them with great ceremony. The Indians were surprised and delighted at finding the appointments fall upon the very men they would themselves have chosen, and hailed them with acclamations. The warriors thus unexpectedly elevated to command, and clothed with dignity, were secured to the interests of the governor, and sure to keep an eye on the disaffected. As to the great chief Neamathla, he left the country in disgust, and returned to the Creek Nation, who elected him a chief of one of their towns. Thus by the resolute spirit and prompt sagacity of one man, a dangerous conspiracy was completely defeated. Governor Duval was afterwards enabled to remove the whole nation, through his own personal influence, without the aid of the General Government.

Note.—The foregoing anecdotes concerning the Seminoles, were gathered in conversation with Governor Duval (the original of Ralph Ringwood.)

Correspondence of the N. Y. Tribune.

Clairvoyance.

Dear Sir—There is in this place a Clairvoyant, Andrew Jackson Davis, whose extraordinary powers have for a long time astonished many of our citizens. This young man is eighteen years of age, is uneducated and is very generally known.

What is perfectly astonishing is, when in the Clairvoyant state, he is complete master of the general sciences, such as physiology, pathology, anatomy, geology, hydrology, phrenology, astronomy, medicine, &c. He is conversant with all these sciences—distinctly points their fundamental truths and exposes their incidental errors. He has spoken also in as many different languages, and whilst in that state is able and willing to give instruction on any subject which will be of any benefit to mankind. He has already explained many phenomena in nature which the learned have been unable to fathom, such for instance as the cause of the variation of the Magnetic Needle.

Of late he has given four lessons on Animal Magnetism. The theory of Magnetism, as given in the lectures, is entirely new, and beautiful beyond description. He shows in a clear and lucid manner, that Mesmerism is a science, and that all its phenomena are accounted for on natural principles, thus removing all the mystery in which the subject has been shrouded, and completely reversing all former theories which have been put forth; and he has given Mesmerism a new name, expressive of this fact, that of "Clairmagnetism."

Within the last twelve months, this young man has examined and prescribed for upwards of one hundred persons, and restored them to health. The names of these persons can be given if called for. Among the number, I will mention Dr. Chas. Thatcher, an eminent physician of this town. This gentleman, for four years past, was afflicted with ulceration of the bowels, in consequence of which he was obliged to give up the practice of medicine. He is now restored to health.

This young man has often astonished and confounded me by revealing to me my own thoughts when I have been sitting beside him in a trance state. And he has frequently done the same with others, in the presence of many witnesses.

He is still engaged in giving us lectures on various subjects, and all these lectures in due time will be given to the public.

By giving the above a place in your paper, you will much oblige myself and many of your readers in this vicinity.

Very respectfully yours,

GIDEON SMITH.

Paster of the First Universalist Socy, Poughkeepsie, Feb. 15, 1845.

GLORY—True glory takes root, and even spreads: all false pretences, like flowers, fall to the ground; nor can any counterfeit last long.—Cicero.

READING.—Read not to contradict and confute, nor to believe and take for granted, nor to find Talk and discourse, but to weigh and consider.—Bacon.

PRaise.—It is the greatest possible Praise to be praised by a man who is himself deserving of Praise.—From the Latin.

The Scalp Dance.

A correspondent of the St. Anthony Express gives the following account of a grand scalp dance witnessed by him in a recent trip up the Minnesota River. We trust the time will soon come when these mournful proofs of savage ferocity and cruelty will be no more known among us:

"On the day of our arrival at Traverse, a war party got in, bearing as trophies of their successful war, three Chippewa scalps.—Where they got them we could not learn with certainty except that one was taken up the Mississippi, within a mile or two of the Chippewa Agent's house. The Sioux were to have a grand scalp dance that night in honor of the glorious event, and we who had lived all our lives in Down East city barbarism, were anxious to have a view of this soul elevating, heroic spectacle. We were on the ground early, not so early, however, but that all the preparations for the dance had been made.—Three small stakes had been driven in the ground, to the top of which little hoops were fastened, and on these hoops the lately taken scalps were stretched,



STEPHEN ALBRO, Editor.

BUFFALO, JUNE 2, 1855.

## Buffalo Legislation.

We clip the following from the Common Council report, as published in the city paper: § 19. It shall not be lawful for any person to open or keep any store or shop for the selling or vending of any goods, wares or merchandise, or any barrels, boxes, casks, or other petty grocery, for the transaction of the business thereof on Sunday, within the city of Buffalo, under the penalty of ten dollars for each and every offense.

ELI COOK, Mayor.

Approved, May 15, 1855.

We very well remember the election which was held last fall, for the choice of Aldermen and other city officers. We remember much of the popular discussions anterior to the election and to the caucuses. We remember many topics relating to city improvements, necessary ordinances, &c. We remember much that was said against the imposition of such high taxes as the people have to pay, and we remember that the most of it was said by those who would help to make them higher if they could wheedle the people into giving them an opportunity to do so. We remember that there was much said about the improper conduct of those to whom the people had to look for such salutary measures as would protect them from pestilence; and we remember that we did not believe the grumblers would do any better themselves, if they had the places. We remember that there was much said, by some people, about the necessity of abating moral nuisances, such as grog-shops, gambling-houses, brothels, and those travelling iniquities termed circuses, which, for the time being, are worse than all the others. All these things we heard discussed by the people, and those who were elected to manage the public affairs in the Common Council, could learn, and probably did learn what was the will of the majority of the people, on those mooted subjects, so that they could act understandingly as their representatives.

Among all that was talked of as likely to require the attention and legislative action of those representatives of the people of the city, we never heard Barber's Shops once mentioned. Probably not a single voter of the city had the most distant idea that he was electing a municipal legislature which would think of entering a barber's shop for any other purpose than to be shorn of their capillary excrecences. Every voter thought he was electing Aldermen to attend to the public concerns which legitimately fall under their functional duties; by no means expecting that they would feel themselves authorized to interfere between barbers and their customers, and to dictate to them what days of the week they might, and what days they might not, shave and be shaved on. Unexpected as such interference might have been, to the electors of the city, and unexpected as such meddling should be, to every man of sense and decency, it seems, by the above extract, that at least a majority of the Municipal Council have deemed it their duty, as representatives of the people, to step between their constituents and the barbers, and to prohibit the latter from shaving the beards of the former, on that particular day of the week which is known by the name of Sunday.

Now, there are a number of questions to be asked and answered in relation to this restriction. The first question is: Where do they derive their authority? The people of the city, whom they should represent, have never uttered such a wish, nor indicated such a will. Does the city charter require them to do that which their constituents do not desire to have done? We think not. Nor do we believe that they have a right to prevent men from being shaved on Sunday, even if the people were fools enough to desire such a restriction. That they have a right to abate moral nuisances, we grant. But is a barber's shop a moral nuisance? Not only is there no such thing as what is termed rowdiness practised in any of the barber's shops of this city, that we have ever visited, but we can conscientiously affirm that a barber's shop is the only place where men resort and women do not, that is free, at all times, from immoral conduct and all disturbances of the peace. In a well regulated barber's shop, there is no loud conversation, on any day of the week. Men do not even talk politics, in times of high political excitement, in barber's shops. Barbers do not keep intoxicating liquors to sell, nor oysters to be eaten. Men have to be silent when the razor is playing around their mouths. What, then, is the necessity for this restriction? Who has asked for it? Is it asked for by those who shave themselves at home, on Sunday morning? What business is it to them what day of the week a man chooses to be shaved? Is any third person injured when the first person shaves the second? Many men are shaved every day in the week. Have they not a right thus to be shaved? And has not a barber a right to shave a bearded customer, in his own shop, on any day of the week? Who has a right to say no?

Is it religion that requires this interference with the affairs of private citizens? Have the clergy been using their influence to induce this meddlesome act of legislation? We should be sorry to know that the clergy would be so envious as to begrudge to the barbers the few sixpences which they receive on Sunday, or that they should be so hypocritical as to affect holy horror at the barber's breach of the Sabbath; because they make all their gain by Sabbath labor, and should be ashamed to complain that others make a few dimes on that day, by performing a work of necessity which injures nobody and disturbs nobody.

But the religious fanatic says it is offensive to God for men to shave their beards off, or have them shaved off, on Sunday, and therefore they must be restrained by the strong arm of the law. How do they know that it is offensive to God? Has He ever told them so? Moses pretended to receive a law from God, forbidding men to labor on Saturday.—

This was deemed necessary, that the ignorant Jews might be collected together and taught by the wise and learned ones. Jesus Christ did not regard that law as binding, in his day; and he labored for the good of mankind every day of the week; nor did he substitute Sunday for Saturday, to be kept as a Sabbath, as some ignorant people have been led to believe. Conscience, then, can have nothing to do with the question. The idea of holy time was repudiated by the great head of the Christian Church; and it was repudiated by Luther and Calvin. Who, then, has a right to interdict any honest labor on the first day of the week, under the pretext that it is holy time? None, most assuredly.

"The civil law," say the christian bigot and his echoing legislators, "forbids all men to labor on the first day of the week; and it is the duty of all municipal bodies to see that law enforced." Yes, such a law stands on the statute books of many States of this Union; and, in some States, in days gone by, it has been attempted to be enforced, but invariably with much more prejudice to the peace, harmony and morality of the community, than would have been caused by allowing each one to follow the dictates of conscience, under the more salutary influence of public sentiment. Men cannot be forced into any religious observances. The worship of God must be the free and voluntary act of the soul, or God will never be worshipped, either in earth or heaven; and all coercion and compulsion which are used to restrain or enforce religious observances, are acts of usurpation, tyranny and wrong.

We are and ever have been in favor of having one day in each week set apart for rest from toil, both physical and intellectual; and we would prefer having one day in six thus set apart; for five-sixths of the time is enough for any one to toil. And we would have the observance of this day of rest so far enforced by law as to prevent masters or employers from compelling their servants or employees to labor on that day. And if the immoral portion of the community devoted the day to disorderly conduct, we would have a stronger police on that day, to protect civil citizens in the enjoyment of peace and quietness. But we never did favor the idea of protecting the pretended reserved rights of Almighty God, by statutory enactments and by force of arms. We are ready to acknowledge ourselves dependent upon our Heavenly Father for protection; but we cannot subscribe to the doctrine that the dependence between God and His human children, is reciprocal. Hence, when we hear one set of men announce themselves as the conservators of the rights of the Deity, and see them persecuting their brethren, for God's sake, we cannot help looking upon them as either blinded fanatics or vile hypocrites.

We should like to know what our "Defenders of the Faith" think of the rights of those classes of people who conscientiously keep the seventh day of the week as their Sabbath, according to the law of Moses. Do they think their rights should be trampled on, because they are in the minority? This is acting on the principle that "might makes right," which is the doctrine of tyrants the world over. And we should like to know how they intend to prevent one man from shaving the beard off of another man's face, on any day of the week on which they agree to have it done, providing that it is done within their own premises, and no outsider is disturbed or injured by it. It is our opinion that the man who would make a complaint or bring a suit against a barber for an offence against such a meddlesome regulation as this, would find little sympathy or fellowship among souls that are worth saving.

How soon will the Council members legislating on Sunday-cooking, Sunday-dishwashing and Sunday-nail-paring and nose-picking? If they intend to follow Moses into peoples' kitchens, to regulate matters there, it will be necessary for them to appoint a committee on dinner pots, whose duty it shall be to visit the kitchens of their constituents and see what may be concealed under their pot-lids; for it is certainly as sinful to seethe flesh, on Sunday, as it is to shave faces on that day.—Who shall constitute the dinner-pot committee? We shall see.

## A Misfortune.

A day or two previous to the removal of our office, we received, from our worthy brother FINNEY, of Ohio, a communication for our paper, together with an announcement that he would be at Syracuse (we think it was Syracuse) about Sunday the 3rd of June, and would radiate therefrom to all places to which he might be called to labor in the cause of Spiritualism. The misfortune which happened us was, that, in the tear-up, tumble and turmoil of removing, our friend's favor made its escape, and has, ever since, successfully eluded our pursuit. Had we remembered his address we should have written to him for a new copy; but we could not find even his address in any of our repositories, exterior or interior. We hope, however, that we shall have the pleasure of seeing him as he passes, and the advantage of hearing his lectures.

The monthly meeting of business, for the Harmonical Association, will take place on Monday evening next. A full attendance is necessary, as business of importance will claim the society's attention.

## Bishop Timon and the St. Louis Church.

It is a matter of general notoriety that the trustees of the St. Louis (Catholic) Church, have refused, and still continue to refuse, to hand over the temporalities of that congregation to Bishop Timon, to be held by him as the agent of the Pope; preferring to hold the property for the congregation to whom it belongs, in accordance with the statutes of the State, enacted for the regulation of church organizations and church property.

For a series of years there has been a continuous warfare between that congregation and the minions of the Pope of Rome, in this country. And on account of the incoherency of the said trustees and congregation, and the pertinacity with which they cling to their own property, instead of handing it over to the Pope, to augment his power in this country, as all his liege subjects in America are required to do, they, the said offenders, have been, by his holiness, Pius IX, through his bishops, cursed by piece-meal and damned in bulk, and declared to be without priest, bishop, pope, Christ, God or salvation, and joint heirs, with Satan, of eternal wrath, brimstone and flames. And they have solemnly declared and vowed that every brick and piece of mortar which belongs to that edifice, shall crumble to dust by the lapse of ages, ere one cure, damn or interdict which they have piled upon it and the congregation and trustees, shall be removed.

Now, although we would be willing, for a liberal per diem compensation, to sit ten hours each day, as a target for all the papist peltry of Christendom to curse at, yet these anathemas are fearful things to those besotted minds which are in the trammels of Jesuitism; and, hence, have their efficacy in the enforcement of their tyrannical requirements.

After all, only see what harmless things all these formidable curses are, when the breath of a bishop can blow them away and leave not a scar or a stain behind! It will be seen, by the subjoined extract, that these withering curses can be lifted and set aside, by a bishop, with as much facility as a kitchen maid can remove a pot-lid. Bishop Timon has found a priest whom he loves so well, that he has redeemed the whole St. Louis congregation, trustees and all, from those ponderous anathemas which were to have crushed them and held them down in eternal perdition, and this merely for the sake of gratifying that priest's desire to preach in that house!

Here is the way he lifts all curses and interdicts:

BUFFALO, May 1st, 1855.

The pious, learned and zealous missionary, Father Weniger, [wishing to labor for the salvation of souls in the only German Church of this Diocese, which has not yet heard his noble and truly Christian eloquence], requests me to withdraw the Excommunication from the Trustees. I can refuse nothing to this worthy priest of God; consenting therefore to this request, I hereby declare that the Interdict of St. Louis Church is removed; and I also declare that the Excommunication of the Trustees will cease as soon as the Holy Triad in the St. Louis Church shall begin.

JOHN, Bishop of Buffalo.

## More bogus Spiritualism.

With a view to disabuse the conductors of the *Spiritual Telegraph*, as well as those who read and believe the accounts of Spiritual manifestations, as published in that ably conducted paper, we copied from it, in our last issue, a lying letter received from a Buffalo correspondent, over the signature of JOSEPH W. THOMAS. Having ascertained that the whole communication was false, we so stated in our comments, and marked the article in the paper which we sent to the *Telegraph*. As the paper containing this marked article, was mailed on Friday, the 18th inst., it was in full time to prevent further imposition upon the *Telegraph*, from the same source. Expecting to find our remarks copied in the *Telegraph* of the 26th inst., we looked to see what the editor would say in relation to the imposition. Instead of finding what we looked for, we found another communication of the same spurious character, which, it appears, Mr. PARTRIDGE had read in the Spiritual Conference. We copy the following:

"Mr. Partridge read extracts from recent letters, showing the progress of Spiritualism, and also the following letters:

MESSRS. PARTRIDGE AND BRITTON,

"I am one of a party of gentlemen who meet regularly every Saturday evening for the purpose of holding communication with Spirits. We hold our meetings in the office of Mr. A. H. FRANK, over his Sash and Blind manufactory, situated at the corner of Oak and Clinton Streets. At our meeting of last evening we had some very startling manifestations. The table, a very heavy one, was moved about the room, rocked to and fro, and finally was raised into the air, where it floated like a feather for several seconds, and all without the contact of mortal hands. The door was locked by one of the company, and the key taken out and laid upon the table. The Spirits were then requested to open the door, and in a few minutes the key was seen to rise from the table and move slowly (in the air) toward the door; when, there, it was inserted, and the keyhole and the bolt thrown back, and, lastly, but not least, the steam engine below was put in motion and run nearly three minutes, by the watch, after we were enabled to get down stairs to it."

Respectfully yours, &c. \* \* \*

"P. S.—There was certainly no steam in the boilers, for the reason that there had been no fire under them for three days. \* \* \*

We are at a loss to conclude whether Messrs. PARTRIDGE and BRITTON place more confidence in the fabrications of their correspondents than they do in our authorized contradictions, or whether they passed unheeded the article which we directed their attention to, for their benefit. Be it as it may, we have again applied to Mr. FRANK, who assures us that this, like the other, is totally false; no such circles having been held in any part of his premises, and no such circumstances having taken place there.

Continuation of the series of spiritual communications, on the burnished plate, through Rev. C. HAMMOND.

## CONTRADICTIONS RELIABLE.

LESSON VI.

ROCHESTER, Nov. 25th, 1853.

"Strangers tell us of the night."

What the signs of promise are."

"Behold, how great a matter a little fire kindleth." Surprise and consternation have overtaken the conservation of the nonprogressionist; fearfulness hath surprised the hypocrite; dreamy mysticism is retreating before the bright splendor of truth, radiant with light falling upon the darkness of the world; and the winter of ignorance and error, thus far hast thou come; here let thy proud, disdainful waves rise no higher, approach no nearer; for the day of thy visitation hath come also. And from the shores of light, there cometh a voice, saying, "Peace be still." The waves retire; the sea is calm; and the ship moves gracefully on her voyage to the port of salvation.

Ye friends of progress, behold ye not the signs of promise? Cast your eyes on the bosom of that beautiful sea, and throw out upon its surface the lead that you may measure its soundings; and the line reaches not the fathomless immensity of the waters. That vessel, wafted by the breeze from heaven, glides majestically, and her crew have no fear. All is well. Breathe enough, and to spare. No icebergs in her path, no rocks, nor shoals, nor whirlpools, nor hurricanes, to interrupt the voyagers in their onward, upward course. There is one who stands at the helm, and on his brow I read the word, "wisdom." And that wisdom perceives the course which it is prudent to pursue. He knows the latitude and the longitude, the direction and the progress of the ship.—He surveys, as with a glance, the trackless bosom of the wide waters. He measures with the ken of absolute infallibility the distance, and the means which are essential to success. His voice is soft as the Eolian harp, gentle as the evening, mild as the morning, truthful as God. In the infinity of his wisdom, he guides, by the unerring law of right, the consequences through the medium of his power.

Revelation is of God, and not of man. It is the unfoldings of the wisdom of God in nature. It is the development and presentation of the harmony of the universe. It is said among you, that this revelation does not profess to come from God, but from spirits, who have lived in the body. But we say unto you, "all things are of God," and all truth, all wisdom, all love, and all spirits, are of God; yet the all of love and wisdom, no spirit, has ever communicated to man. It is true, that spirits receive communications, in an ascending series of circles, expanding as they ascend; so that truth comes down to men in the semblance of a tunnel. To explain: Here is a small circle; above it is another, wider; above that is another circle, still wider; and so on, and on. Is it not apparent, that the lower circle does not embrace the area of the higher, does not, in other words, encompass so great a field. Thus it is in the ascending series of progressive development. The lower can receive only what it can contain; but, by its expanded experience of wisdom and love, by its extension in a knowledge of nature and her laws, it rises to the next position above it, and so on, ever advancing.

It has been asserted, that retrogression is possible. Mind commences in the earth sphere as an atom only. How far can it retrogress from that atom? Is there any thing less than, an atom? If so, tell us what it is. But this atom, in its movements, attracts to itself congenial relations, until it has a diameter capable of measurement. Nor does it cease its operations then; for it moves and progresses, step by step, in the scale of expansiveness, until its original condition is lost by the accumulation of knowledge. This is progress in knowledge.

All knowledge is spiritual; for without spirit, knowledge is not. But its devotes may be classified: first, the minds that only comprehend and understand natural objects through the organs of material sense. Such must have gross materials, those that are adapted to their vision, so that portions of nature are tangible to them. But the intangible is after all, the mainpring, the moving power, of the whole machinery of nature—intangible to human sight only—for the invisible things of creation disclose a wisdom as far surpassing the material, as the luminary of day exceeds in his brightness the remotest star in the remotest constellation of the universe.

Second. Say to thy friend, open thy mind, and let thy vision intuitively see thyself. And when that vision shall penetrate into the mystery of the human spirit, and understand its own being and its relation to other beings, and other beings to still other beings, all linked in one harmonious whole, it will then be qualified to appreciate its dependence upon others, and all others upon God. No truth has ever yet been uttered by man but what originated from God, and came from him as the source of all truth. But it flows through channels, mediums, like streams in the valleys.

And assuredly, no stream can exceed the capacity of the channel, without inundating the valleys. In communicating from the sphere of light, no greater stream can be thrown upon the world of humanity than the avenues of communication will bear. Whatever truth, therefore, may seem to you to be mortal in its origin, is, nevertheless, spiritual, but fragmentary. Partial developments are outpourings of celestial wisdom among the different media.

Third. It is alleged that every stream flows through one channel; rivers from these flow

\* A vessel was here distinctly seen riding upon a shoreless sea, &c., as described.

through greater channels. Thus does the Mississippi vary from the rivulet that flows into the Potomac. Their directions are not the same. Nevertheless, water is water, flowing to the north, south, east, or west; yet the water that forms the rivulet, supplying the Potomac, is a part of the whole. It varies in its course and in its magnitude, and possibly in its rapidity and purity; yet it is not so voluminous or so expensive. Other streams are less; because, first, either the channel will not admit of more water, or second, the source will not supply it. But is the channel to blame because it contains more water than can be used, or less than can be employed?

But, it is said, they contradict each other. True, so does the west wind contradict the east; so do two minds, in the form, contradict each other, in appearance, in every thing which constitutes their individuality. If there were no contradictions, there would be no individuality. No two men, or women, have forms precisely alike. Will you reason, because they do not agree, are unlike, that, therefore, they do not exist? I tell you, nay; but because they do not agree, are unlike, you are able to identify them. Therefore, because spirits are unlike each other, because they think differently from each other, and are differently progressed, you can distinguish them by their difference. But, upon the hypothesis, that they all look alike, think alike, and act alike, you could never identify them.

## Consistency of wise Skeptics.

The "Scientific American" must, of necessity, be conducted by one a "head-and-shoulders" above the ordinary stature of human intellect. The name requires that much superiority, at least. It is the misfortune of such great geniuses that they are always under the impression that much is required of them, and are always seeking occasions to display the superabundance and profundity of their knowledge. The conductor of the periodical above named, saw, in some paper, an account of an electrical machine which JOSHUA KOONS had constructed, by spirit direction. Of this generator of electricity he procured an engraving for his paper, and appended to it the necessary explanations. This done, he spoke of some of the phenomena witnessed in KOONS' spirit room, and topped up as follows:

We have given enough, we think, of the spiritual feats performed in this room to convince any one that they are sublimely nonsensical. When a machine is invented by a human being, it can do something—has a relation and an arrangement of parts, and although it may have some defects, it evinces design, mind, and genius. But here is a machine constructed under the direction of Spirits, who are claimed to be higher intelligences, and yet it exhibits the grossest ignorance of all science. But then it is like everything else connected with pretended spiritual revelations that we have read. It has no point, no aim, and has produced, according to the Universe's own statements, no result but what can be witnessed in any juggling legerdemain establishment in Gotham. It is a wonder to us that any grown up men and women in our country, where we boast so much intelligence, can suffer themselves to be deluded with such nonsense.

New read the following, which is another editorial in the same paper, and ask yourself what the opinions and sentiments of such would-be philosophers are good for:

## Not to Ridicule or Despise New Things.

The world's history is full of the persecution of great men, who stepped forward in advance of their age, warning us to look kindly on honest purposes, and to judge with charity what we do not comprehend. Let us not ridicule or despise new things because they conflict with our observation or seem to be impracticable. There is hardly a discovery or invention in art that has not had its day of trial and discouragement. Many a man has gone heart-broken to his grave, in whom the fire of genius has burned, unseen and unappreciated, when adverse circumstances, or shrinking timidity, or cold neglect, or the want of a kind word, has come like a mountain upon him and kept his secret buried forever. Prison bars have been pressed by throbbing brows which would have redeemed the world. The records of the world are full of the neglect of merit.

## The Spiritual hoax in California.

On the 4th page of this paper, will be found the correspondence of Judge EDMONDS, addressed to the New York Herald, on the subject of EWEN's pretended hoax, which proves, as we think, conclusively, that Mr. EWEN was hoaxed by the spirit of Lane, when he supposed he was hoaxing his readers.

As we have before stated, we deemed the pretended phenomenon too extravagant to be true, and omitted to publish the account, till it had appeared in several other papers, and till we had received positive assurance from an elevated spirit, that no man in the flesh could possibly have produced that article, without spiritual aid.

Professor DARTON, after assuring us that he knew nothing of the circumstances, personally, remarked as follows: "I do not believe there is a mind on earth capable of producing such philosophy as that article contains, without spiritual aid." He explained to us the significance of the terms used in that article, such as "Out creations," "Arch," "Arch and motion," "Arch, motion and action," "Arch, motion, action and harmony." His conclusion was that, whether the facts were true or not, the philosophy was true, and the facts were not impossible.

Every thing that conveys useful information is a fit subject for liberal curiosity.

## Buffalo Weekly Price Current.

Flour, extra,	per bbl.	\$10.50@11.00
" com. to good, West'n,	"	9.50@10.00
" per sack,	"	4.62@5.25
Buckwheat flour, per cwt.	"	4.50
" diamed,	"	2.00
Pork, new,	\$17.50	old, " \$18
" prime,	"	15.00
Dressed hogs, per cwt	"	\$5.00
Fish, white,	"	4.75
Salt, fine,	"	2.00
" coarse,	"	2.25
" trout,	"	4.25
Eggs,	per doz.	16 @ 17
Butter,	per lb.	25 @ 27
Honey,	"	12 1/2 @ 15
Cheese,	"	9 @ 12c.
Blackberries, dried,	"	1 1/2
Plums,	"	1 1/2
Cherries,	"	1 1/2 @ 25
Currants,	"	6 1/2
Corn,	per bush.	95 @ 1.00
Flax seed,	"	1.00 @ 1.25
Clover,	"	87 @ 9.00
Timothy,	"	3.50 @ 4.00
Oats,	"	50 @ 50
Apples, dried,	"	1.38
" green,	"	50 @ 75
Potatoes,	"	37 @ 40
Onions,	"	75 @ 8
Dressed Chickens per lb	"	15c
" Turkeys "	"	15c

## OLIVER &amp; HARRISON'S TEETH.

THE SUBSCRIBER, in connection with Dr. HARRISON, has succeeded, after an immense expenditure of time and money, in perfecting a new style of artificial Teeth, which in their close resemblance to nature surpass all others. The teeth and gums being all in one piece they are very solid and durable. There are no crevices where food or mucus can accumulate, and are therefore preferable to the artificial teeth in general use. Any deficiency caused by absorption or otherwise, can by this process be perfectly restored. They are stronger, handsomer and lighter than the continuous Gum Teeth on Platina Plate (or any other kind) and about half the price.

Specimens can be seen at my office, 263 Main Street.

W. G. OLIVER.

N. B.—A Patent will be applied for, as soon as the necessary forms of law can be complied with.

WM. W. BROWN, HOUSE, SIGN AND ORNAMENTAL PAINTER and Paper hanger. NO. 11 SEVENTH STREET.

All work entrusted to his care will be promptly attended to and finished in a workmanlike manner. He defies competition for cheapness and durability.

Country orders promptly attended to.

THE HEALING OF THE NATIONS, BY CHARLES LINTON, with an introduction and appendix, by N. P. TALLEMAGE, late U. S. Senator and Governor of Wisconsin. Price \$1.50.

For sale by T. S. HAWKS, Post Office Building.

ADAM'S FALL REFUTED BY EARTH'S ROCKY RECORD.

IS the title of a work written by Rev. ORIN ABBOTT, in which he also disproves the flood, by nature's laws, and by Brahman astronomical, and Egyptian hieroglyphical records, which were made before Noah was born. To obtain it send 25 cents in a letter, (the silver will not increase the postage) to Orrin Abbott, Buffalo, N. Y., and he will send you the pamphlet, postage paid.

Five for \$1. eleven for \$2. and eighteen for \$3.—Please write your name, post-office, county, and State plainly.

SPIRITUALISM, OR A DISCUSSION ON THE CAUSE AND EFFECT OF THE PHENOMENA, attributed to the Spirits of departed human beings, by P. M. MAHAN, of Oberlin and Prof. REHA, of Philadelphia. Joel Tiffany, and others—held at Cleveland, Feb. 30, 1855. Price 25 cents.

For sale by T. S. HAWKS, Post Office building.

KNOW THYSELF. PSYCHOMETRICAL DELINEATIONS OF CHARACTERS, BY R. P. WILSON.

CLEVELAND, Ohio. TERMS \$1.00. Address R. P. WILSON, Cleveland, Ohio, with your autograph enclosed.

HIRAM ADAMS & CO. No. 37 EAST SENeca ST.

General dealers in choice Family Groceries and Provisions. Flour in barrels, half barrels and bags, Pork, Hams, Butter, Cheese, Fish, &c., &c.

The above articles of the best quality will always be found at the old stand.

H. ADAMS, O. W. CLARK, 6m\* 26

NATURE'S HEALING REMEDY RESTORED TO MAN.

"They shall lay their hands on the sick and they shall be healed"—BIBLE.

HAVING been developed as an Impressive and Healing Medium, I offer my services to the Sick and Afflicted, as a medium through which assistance from a highly developed source can be obtained to aid in restoring harmony and health to the diseased and suffering of earth.

Mrs. ARWOLD, being a superior Clairvoyant and test medium, enables me to make a very accurate examination of diseases, by the parties being present or by letter—name and age given. Terms for examination.—When parties are present, from \$2 to \$3, by letter, \$2 to \$5. For treatment, circumstances govern the charge.

I. G. ATWOOD, 25tf

Lockport, N. Y.

W. G. OLIVER, DENTIST,

263 MAIN STREET. Opposite the Churches. BUFFALO.

N. B.—Received a Silver Medal for Superior Work, New York State Fair, 1848.

BLANK BOOK MANUFACTORY AND PAPER RULING ESTABLISHMENT

THE Subscriber would respectfully announce that he is now prepared to do all kinds of Plain and Ornamental Book Binding. Blank Books Ruled to any pattern desired, and paged in legible type.

OLD BOOKS RE-BOUND. Magazines of all kinds, Music, Newspapers, Pamphlets, ect., neatly bound in a variety of styles. C. L. FOND, Reputable Bindings, 204 Washington-st., Buffalo.

TWO GOOD BOOKS.—THE POWERS & DUTIES OF A WOMAN. Two Lectures by Horace Mann. Price 37 1/2 cents.

DEDICATION OF ANTIOCH COLLEGE, and Inaugural Address of its President, by Horace Mann. Price 25 cents. For Sale at the Literary Depot, Post Office.

T. S. HAWKS.



# The Age of Progress.

PUBLISHED EVERY SATURDAY.  
At No. 278 Main St., Kremlin Block,  
Buffalo, New York.

TERMS:  
Two Dollars per annum, payable invariably  
in advance.  
Single copies, five cents.  
Terms of Advertising.—For one square of  
sixteen lines, one insertion \$1. For each additional  
insertion, 35 cents. For one year, \$10.

Rev. URBAN CLARK will lecture in conference hall, in this city, on Sunday next, forenoon and afternoon. His lady will be with him, and will probably speak too.

At the time of issuing our last number, we were not aware that it would be necessary for us to remove our office from the old location, (204 Washington street), so soon.—This was the reason we did not announce to our readers that there would be no paper issued last week. We found it impracticable to remove our office and get the paper out the same week. Hence we had to put over the publication of the paper, the removal refusing to be postponed.

We are now to be found at 278 Main street, second floor, Kremlin block, where Mr. T. PARSONS had his regalia furnishing establishment.

## Lectures for next week, through Miss Brooks.

We have one which was received too late for this week's paper. It is from the enlarged spirit of a young lady of this city, who departed to the spirit world last Summer or Autumn, we have forgotten which. Her communication is beautiful, thrillingly interesting, and highly instructive. She asks us to suppress her full name, but to give her initials—"A. F."

A few evenings since, when Miss Brooks sat down to tea, with the other members of the family, loud rapping was heard about her chair. Mr. B. enquired who was there, and was answered, when he called the alphabet, that it was Jo SMITH. Jo enquired if he could be permitted to come there and give a lecture for this paper. Mr. B. consented, and enquired what subject he would lecture on. His reply was: "The evils of Mormonism." The time agreed on for its delivery, was Monday next. Hence we venture to promise it, and have no doubt that it will be interesting.

Besides these, we are expecting lectures from our worthy spirit friends, SMITH and DAYTON.

Our friend WILSON next week.

## Familiarity of our Spirit Friends.

The day after our last publication, whilst sitting at our desk, Rev. C. HAMMOND came in and took a seat with us. After exchanging our friendly salutations and a few words on current subjects, his hand was moved to write. We handed him paper and pencil, and the spirit, addressing us, enquired if we had any editorial prepared for our next issue. Mr. H. read the question, and we replied in the negative. "Suppose," said the spirit, "you write on the second coming of Christ?" to which suggestion he subscribed the name of E. C. DAYTON. We replied that we would much prefer that Professor DAYTON should write on that subject himself, and suggested that Mr. H. should accommodate him with the use of his hand. Mr. H. complied, and so did Professor DAYTON; and the following was written in a few minutes:

## SECOND COMING OF CHRIST.

Much has been written about the coming of Christ a second time without sin unto salvation. It is a serious mistake of the clergy that leads them to suppose that Christ will reappear in flesh and blood to judge the world in his own person by the principles which he inculcated. He tasted death but once for all, and he was raised once for all. He can not return to assume a body of flesh and blood again, nor is it necessary. He lives in the home of the glorified and will not die any more.

What then is the second coming of Christ? He comes to earth, not in material form as men live but in glory—yes—in the glory of his Father. Do you ask, what is the glory of the Father? Look into the works of his hands, spread out before you in the great book of truth, whose golden pages reflect his infinite skill and wisdom. Look at the principles, the harmonies, and the perfection which may be seen in the heavens above, and the earth beneath you. In the glory of the Father—in the majesty of his wisdom—in the harmony of his supreme power, and in the captivating attraction of his love, Christ will appear on the earth a second time, without sin unto salvation. He will appear in works of love, in deeds of mercy, in acts which will show his presence and his power. He will come to you, ye dwellers in the form, in the sovereignty of his immortal principles, in the purity of his deathless love, by such agencies as will promote the welfare of families, and make all nations blessed. And when he comes he will show the world his righteousness, and make known his wisdom by such demonstrations of his spirit, as will leave their impress upon all succeeding generations.

The coming of Christ is the coming of his truth, or the reappearance of his love and wisdom again on earth. This coming is near at hand: Already many have felt the demonstrations of his presence in gifts they have received from the spheres of light and truth.—Already many feel his principles of righteousness stirring their souls to labor for the reform of mankind, and the ushering in of that day when peace shall cover the whole earth as the water do the sea, and a new song shall inspire the hearts of earth's weary pilgrims.

Hence, when christian principles shall rule the heart, when love shall govern the soul, and wisdom direct the judgment, Christ will have appeared to that mind, and it will glorify God, by doing good to all, as it has opportunity. I have now written all that may be necessary at present on the second coming of Christ to bless or judge the world.

E. C. DAYTON.

## Irresistible Conviction.

About the 12th inst., whilst Miss Brooks was sitting in her room alone, she heard raps on the table by which she was sitting; and, on enquiring what was wanted, was answered by the spirit: I want to see my mother. Thereupon the following dialogue ensued:

Miss B. Who are you?  
Spirit. My name is ELLEN.  
Miss B. What besides ELLEN?  
Spirit. ELLEN PARKER.  
Miss B. Where does your mother live?  
Spirit. She lives in Pontiac, Evans, Erie Co. I left the body from home, in the west, and my remains were brought home for interment. I want you to send my communication to my mother. Direct it to ZALMON PARKER.

Miss B. I must decline doing that. I have frequently been deceived by lying spirits, and do not wish to be trifled with.

Spirit. Do you know Mrs. W. E. LOWELL, of this city?

Miss B. I do, very well.

Spirit. If you will go to her you can learn the truth about me, for she knew my brother at the water cure.

This was the conclusion of the first interview. Subsequently Miss B. went to see Mrs. LOWELL and made the necessary inquiry. Mrs. L. informed her that she was at the water cure at the same time that the brother of the spirit, ELLEN, was there; but his name was "PARKER," instead of "PARKER." The spirit was then consulted, there, in relation to the name; and she persisted in spelling it PARKER. Miss B. still omitted to write, till Sunday evening, the 20th inst. At that time Mr. W. E. LOWELL and myself were at the house of Mr. BROOKS, and were sitting at the table with Mr. and Mrs. B. Raps were heard, and soon the alphabet was called for. I asked who was rapping. To which the spirit responded: ELLEN. I want to see my mother. Do send her for me to come here, that I may communicate with her. Mr. LOWELL then asked Miss B. if she had sent ELLEN's communication to her mother; to which she replied in the negative. He then volunteered to write to her brother, and send it. The spirit, hearing this, thanked Mr. L. for his kindness. He asked her how he should address her brother. She said: I used to call him ZAL. You must direct your letter to ZALMON PARKER, Pontiac, Erie Co., N. Y.—He wrote the next day; and Mrs. PARKER, the mother of the spirit, came the next Saturday, and confirmed every word of the spirit's communication, even to the spelling of the name. ELLEN communicated some language of love to her mother, and controlled another medium, who was present, to embrace her. She then appointed another meeting, at the house of Mr. LOWELL, at 10 o'clock on Sunday morning. Miss B. and Mrs. PARKER met accordingly, at Mr. LOWELL's, and ELLEN was present and delivered, through the raps, the following beautiful communications to her parents. First to her mother:

MY DEAR MOTHER.—From the great central Source comes the highest and noblest thoughts of the human mind. Mind is immortal, and must answer the voice of its God, by ascending onward in the heaven of knowledge and the paradise of power. The brilliant eye may fade and the lovely features become rigid, as if chiseled by some mighty sculptor, and the animated form become like a statue of sculptured marble, cold and motionless; but the soul rests not in the tomb, but passes through the change and mounts on angel's wings, to its home in heaven.

When I was away from friends so dear, and lay upon my couch of pain, to breathe my weary life away, my mother's soothing voice was not there to calm the last hours of my material life. But those careful beings from the home of God, came to wipe the cold drops from my brow, and to chase away the burning tears from my fevered cheek, which were emblematical of my thoughts of home—my happy childhood home. I wept when called to my eternal rest, not because I was afraid to go; but because I longed to see you, my mother; for I knew not that when my spirit became immortalized, I could still seek your side and breathe into your soul of still a higher and holier love. But O, happy, happy thought! that I can again fold you to my bosom and say I still love. God has given us nature, on whose bosom volumes may be read and the living truths of your maker inculcated. O, my mother, in your aged years I am near; and when you are summoned home, I will strike my harp of heavenly praise, to greet your noble spirit here. Be free in your mind, my mother, and live to do good till Gods messengers are sent to bring you away. Then the spirit land will be opened before you.

ELLEN.

At the conclusion of this address, the spirit said: "Rest fifteen minutes." At the end of the fifteen minutes, she again commenced, addressing herself to her father, who was not present.

Before giving this second address, it may be proper to inform the reader that Mr. PARKER, the father of ELLEN, had been speculating upon the bible theology the most of his life, and had nearly arrived at the conclusion that the immortality of the soul depended on faith in the vicarious atonement by Jesus Christ.—His faith seems to incline to the doctrine of the annihilation of the wicked. We thus speak,

not from our own knowledge, but from information received.

MY DEAR FATHER.—The simple flower is an emanation from the great divine Being; and, in its opening petals, you can behold the eternal progressive principle. The flower is material, containing within its outer creation, the elements of immortality. So with the bible—it is material, and yet contains evidences of immortality. In the flower, you can read a volume in a word, and find the living truth of God in the manifestations of its inner principles; and this attracts the human mind to the perceptible elements of its surrounding nature.—If you confine yourself within the lids of the bible, you must contemplate the reading and ideas there, without the real, undying evidences of universal nature being made manifest to your inner being. You can put the root into the ground yourself, and see the demonstrations of its progression; but you cannot write a bible and then watch its progression; for it is an ancient production; and when you reverence the bible, you, too, reverence the names of men whom you never saw nor knew, and know not that they are reliable, only from what the bible says; while, if you study nature yourself, independent of other sources of intelligence, you will learn the naked truth, coming from the Deity.

My father, I love you, and I long to see you come boldly forward and proclaim the glad tidings that come from your heavenly Father. I know that the little flower came purer from God than the bible. You must compare these two principles together, and you will discover one to be immortal, and the other material. Receive the good and the true, wherever found; and this will land you safely on the shores of immortality. Be firm in your mind, in your advanced years, for spirits are ever near to cheer you and to protect you from the storms of your earthly life. I am with you, my father: I have not forgotten you. Though my spirit is invisible to you, believe that I am near, and heaven will be your reward.

Your spirit child,

ELLEN.

Never was there conviction more full and free from doubt, than that which was produced in the mind of this worthy mother, by these communications from her spirit daughter.—Where is the cavelling philosopher, that will talk about the "reflex" of somebody's mind, in the first interview between ELLEN and Miss Brooks?

Come, wise one, who affirms that all true information received through spiritual communications, is contained in some incarnate mind present, tell us what mind contained the information imparted to Miss Brooks, when this spirit first approached her and told her name, her brother's name, the residence of her mother, the fact that she departed this life far from home, and that her remains were brought home for interment. Miss Brooks did not know that such a person had ever lived; and she was alone with the communicating spirit. Was this information in the mind of Miss B? If so, how did it get there?

Come Doctors, let us hear you *knockologize* on this subject. It may be that you can inform us, here in America, how knees are inspired with knowledge which the mind has never received. Why carry your philosophy to Paris, where they have so much, when your own country and countrymen are so needy? There may be a long-sighted philanthropy in your conduct; but we do not see how it can be justified on the principle of patriotism.

For the Age of Progress.

## Communication from Sir John Franklin.

Mr. ALBINO:

Agreeable to promise, I send you Sir John's communication. This came last October, whilst Mrs. S. of Syracuse, and Mrs. W. of this place, were visiting in New Bedford.—Both of the ladies are mediums. As they sat together Mrs. S. was physically controlled, appearing to suffer much by the expression of the face and writhing of the body. At the same time she was made to run her thumb across the table, producing a noise resembling the straining of the cordage and creaking of the timbers of a ship; and, by a motion of the body describing the heavy roll of a ship in distress. While this was going on, the other medium received the impression of its being Sir John's, and described to those around, his suffering and that of his crew, and of their death.

Then to her vision was presented a plate with the likeness of a man; his appearance indicating suffering and destitution; the hair long, and on the head a covering which resembled a bag with the end hanging down; the face nearly covered with hair; on his body a heavy wool shirt, such as the laboring men wear, fitting tight. At the same time that this was given to Mrs. W. Mrs. S. was also describing one that she had presented to her sight, corresponding in all particulars. Mrs. W. also stated that the savages had in their possession relics, such as swords, spears and various things that they had parted with; and among them were things belonging to Sir John personally, and could be identified as such. After all this had taken place, Mrs. S. said that she had written a communication from Sir John in the morning, but had not mentioned it to any one. A request of all present, Mrs. S. brought it from her room, when it was found to correspond to that given through Mrs. W. A few lines were given that night, in addition, and a few more another evening, through Mrs. S., which completed the communication. It may possibly strengthen the evidence in the minds of some, as it has done in mine, by saying the ladies are related by marriage to the Grenells.

If I recollect rightly, we had not heard of

the discovery of Sir John's fate, till after October.

Your's,

C. A. C.

## THE COMMUNICATION.

To my wife and friends do I wish to make myself understood, and do seek for a channel, through which it may be possible to communicate intelligence, proving beyond doubt, the actual fate of myself and others of my associates, who stood at my side, and in the hour of peril and death, manfully resolved to share with their Commander, whatever might befall him. It was on ship board that we perished. There we suffered and bled, driven to that extremity, when self defence was our last and only resort. We struggled and fought like tigers. This was, when remembrance was in vain, and not one hope of reconciliation remained. When the conflict began, it was bold and bloody, and the last fearful strokes were belated with tears and blood. However, misery reigned there; and in that conflict, beneath the warring of natures elements above us, and the uplifted daggers of infuriated men, humanity yielded; we bowed ourselves to the dust, and awakened from mortality to find ourselves within the portals which separate time from eternity, and where we could view in the distance, whole bands of spirits, already made pure through the will of the great Infinite.—Placed as we now are, beyond the reach of mortal aid, useless will be any effort to recover us, and gratefully acknowledging the kind intentions of all who aided in fitting out both vessels and men, in order to search us out, it will now remain with us to impress you all, as far as lies in our power, with great and noble impulses, so that your influence and acts of kindness may find a range, through every portion of your habitable globe.

In this delicious atmosphere, where my immortal part now exists, and beyond the regions of ice and snow, those regions where only the Polar Bear, the Seal, and the swarthy Esquimaux can find a climate congenial to their wants, we abound in luxuries in profusion, to satisfy our every wish. With these we may include such delightful prospects to gratify the vision, as you, who have not yet thrown off your humanity, cannot in any way conceive of.

I will return to my earthly trials: In tumult and in strife was our passage accelerated; those powerful elements, through which we were driven to death made inevitable, were destruction to meet our fate. My men were brave—none could be braver—and every ready to obey their Commander, until worn out by cold, hunger and fatigue, they became savage in their natures; and in that evil hour did they plot vengeance, and conspired to rid themselves of my presence, which, to them, had become odious; not because I had acted unkindly, or that I had proved dishonorable in my dealings with him; but disappointment, in connection with the extreme rigors of that northern clime, all conduced to increase their ravings and fire them with revenge. Too late to retrace their phrenzied resolutions, madly did they rush to that dreadful deed, and headlong were they driven to destroying their fellow men. You may ask, did they not suffer too? I answer, yes, verily they went down, down, and were engulfed beneath the waves, in that conflict over which they seemed to have no control.

In my present condition, I can make myself useful. I will search out the mariner. I will try to direct him in his course. It may be in my power to assist in nautical knowledge, and to encourage the poor sailor, when his bark is in danger from shoals or from breakers, which he has already espied. And now am I gratified, in beholding in the distance a spirit that I recognize, as being once the father of the person through whom I make this known.

He can assist me, for his eye is already ranging through infinitude, and already it rests on a sail in danger. I cannot approach him, for as yet he is beyond me; but he can exert his influence in a manner to avert that fatal shock. He has already accomplished it: yet the sailor knows it not. He has no means of knowing. And now I bid the medium be faithful. I have been accustomed to command, and it is my will now that I shall be obeyed in this.—Do you not already behold, in the dim distance, those rays of knowledge which are emanating from the great Giver, and enlarging and expanding, and which are destined to enlighten the whole face of nature? They will expand more and more, and truth will be reflected from them as from a mirror. Goodness must and will reign triumphant, and the great and mighty Jehovah will reign supreme in love. Man will then no longer war with his fellow, but peace must reign triumphant.—Hasten, then, the time, by all means that may lie within your reach. Do not lag behind, leaving the work for others to perform. Be diligent, for it is only by diligence that the work can be accomplished. I thank you for your indulgence in obeying those impulses, which have been thrown over you, and will bid you farewell.

JOHN FRANKLIN.

## A Touching Incident.

A lady relates to us the following: As she was passing along Eighth st., on Saturday, she saw a delicate looking young woman coming out from a basement, with a basket in her hand, containing a few articles of needle work, which it seems she was trying to sell from door to door. She was in tears and was heard to exclaim in a low voice "must I starve!" The lady accosted her kindly, and perceived that she was the picture of distress. Though tidy and rather genteel in appearance, yet wearing a countenance that told too well that she was famishing for food. She said, in substance, that she was married, had one child, was

English, and had lived comfortably, her husband having had good employment; but now he had none; starvation was staring them in the face. She had resorted to the needle to keep them alive, and had made these little articles and was trying to sell them; but with poor success. None could tell the distress she felt in being repulsed, or being chaffed down in her prices. One lady in a carriage offered her ten cents for a piece of work, the materials of which were worth eighteen pence. She looked the lady in the face, she said, while her heart sunk within her. She entered one house where a table was set with food. She longed for some of it, and hoped it would be offered her, but it was not, she ventured to ask for some, but was refused, (by domestics, no doubt.) She had read and heard of sufferings, but never dreamed there was such realities as she found them. The lady narrating this, gave the poor woman some change, but took nothing from her basket to diminish her little stock of goods. There is a reward for such as give to the needy. Let those then, who occupy inviting mansions not give too much authority to their servants to repel the applicant from the door. They may thereby thrust away "Angels unawares."—N. Y. Tribune.

Correspondence of the New England Spiritualist.

## A Clergyman's Testimony.

DEAR SIR:—Though not hitherto known or identified as a modern "Spiritualist," I have, so far as time and circumstances have permitted, examined the claims, and tested the merits of the new development, in the light of reason and revelation. I have never been favored with a personal observation of remarkable facts, such as published in your paper, and elsewhere, nor with the experience, that many declare they have had, in reference to the matter. But notwithstanding, the results of my investigations of the subject, are, as near as I can now relate, as follows:—

1. I believe that the spirits of the dead are in an active, and a conscious state.
2. That they retain their individual identity, and are interested in the welfare of the living on earth, and especially, their dear friends.
3. That they have communicated with, and ministered to, mankind on earth, in ages past.
4. That they do, or ought to, so communicate and minister, at the present day.
5. That heaven is near us, and its hosts around us, seeking to bring heaven and earth together.
6. That a demonstration of their presence by infallible signs, and incontrovertible proof, is the great want of the times, to remove scepticism and pour consolation into the heart-stricken and sorrowful.
7. That such proof is being given, or the "facts" published, unexplainable by science, or natural laws, are a tissue of lies, which, it is strange enough, with so many eagle-eyed enemies, are not exposed as such, to the gaze and contempt of the world.
8. That the same rule, that would invalidate the testimony of such "facts," would also invalidate the testimony concerning the miracles, resurrection, &c., of Jesus Christ.
9. That the same principle should be followed in testing the origin and genuineness of modern spiritual communications, as of ancient, the main evidence being their intrinsic value.
10. That modern "spirits" whether in the flesh, or out, must be "tried" by some standard, as the ancient, namely, by the sense of right in one's own soul.
11. That "believers" now should possess the same "gift," do as great "works," and have the same "signs follow them," as appeared in the days of Christ and the apostles.
12. That their appearance again would be strong evidence that Christ is coming in "great power and glory."
13. That the doctrines taught by Spiritualists, especially that of the progression of all mankind to holiness and happiness, are consistent with the gospel of Christ.
14. That "the universe within," the interior, the soul of man is where we must "look" for "the appearing of Christ and his kingdom," for "the new heavens and new earth wherein dwelleth righteousness."
15. That the old "heavens," the Mohammedan, the Roman Catholic, and all her harlot daughters, must "pass away with a great noise," and their corrupt "elements melt with fervent heat," their "wood, hay and stubble" be consumed, and the old "earth and the works therein," meaning political powers and all their corruption, shall be "burned up." All these shall be destroyed by the fiery trial, "consumed by the Spirit of God's mouth" and destroyed by the brightness of his coming.
16. That this "kingdom" within cannot be "shaken," but shall break in pieces, and destroy all other kingdoms, and the kingdoms of this world shall become the kingdom of our Lord and of his Christ.
17. I believe that we are now "looking for" and hastening unto this coming of the day of God, that the old heavens are being "dissolved," that we are emphatically "coming into mount Zion, and unto the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, and to the spirits of just men made perfect."
18. I believe that there will be such a time of shaking soon among the ecclesiastical heavens, and political powers, as was never yet known, but it shall be in such a way, that to those who cannot discern the signs of the times, the result will not be perceived, or anticipated. To such "that day will come as a thief," because they will be in darkness and unbelief. Christ "will come in a way that many look not for him," in a way to really harm none, and in terror to none, but to such as shall deplore the destruction of their cherished idols and iniquities.
19. I believe that as the old heavens and

earth pass away, and the new come on, women will be elevated to equal rights and privileges with the other sex, as in the new kingdom "there is neither male nor female," recognition of race, "but all are one in Christ Jesus."

20. I believe that the "righteousness" of the "new heavens and new earth" will exclude therefrom all intemperance, war, slavery, licentiousness, capital punishment, all crime, pride, worldliness, selfishness and injustice, all manner of sin, and nought shall "hurt or destroy in all this holy mountain."

L. PERRY.

North Bangor, N. Y. April 2, 1855.

## Is the Sun Inhabited.

Sir David Brewster makes the following remarks relative to the structure of the sun:

"So strong has been the belief that the sun cannot be a habitable world, that a scientific gentleman was pronounced by his medical attendants to be insane, because he sent a paper to the Royal Society, in which he maintained that the light of the sun proceeds from a dense and universal aura, which may afford ample light to the inhabitants of the surface beneath, and yet be at a distance aloft as not to be among them; that there may be water and dry land there, hills and dales, rain and fair weather, and that as the light and season must be eternal, the sun may be conceived to be by far the most blissful habitation of the whole system. In less than ten years after this apparently extravagant notion was considered a proof of insanity, it was maintained by Sir William Herschel as a rational and probable opinion, which might be deduced from his own observation on the structure of the sun."

## S. DUDLEY & SONS,

51 MAIN STREET.  
THE Subscribers have on hand a general assortment of HARDWARE, CUTLERY, &c., many articles of which are expressly designed for STEAMBOATS, HOTELS and PRIVATE FAMILIES. We invite the attention of those purchasing.

PLANNED TABLE WARE, to examine our stock, consisting of Coffee and Tea Urns, Steam and Fish heaters, Soup Tureens, Dish Covers, &c., &c., which are constantly manufacturing in the most elegant style; and in beauty of finish unsurpassed by any other establishment in the United States.

We also have on hand an extra quality of LEATHER HOSE, of our own manufacture; also, FIRE ENGINES, FORCE PUMPS, &c. We are likewise the sole agents in this city of H. R. WORTHINGTON'S Renowned

PATENT STEAM SAFETY PUMP and FIRE ENGINE. We manufacture Railroad Lanterns, Signal Lamps for Steamboats and a greatly improved COOK STOVE, designed expressly for Steamboats, Propellers and Hotels.

A large quantity and assortment of STEAM and WATER GAUGES, beautifully finished. GONGS, &c.

For Steamboats and Hotels, comprise part of our stock. We are, likewise, prepared to execute any Order for

STEAMBOAT, COPPER, TIN AND SHEET IRON WORK, with our usual promptness and upon terms that give good satisfaction. S. DUDLEY & SONS, 114

57 Main street.

## SPIRITUAL BOOKS.

Lyric of the Morning Land. A beautiful Poem of 5000 lines. Price 75 cents.  
Voices from the Spirit-Land, through Nathan Francis White, &c. Price 75 cents.  
Epic of the Starry Heaven. Spoken by Thomas L. Harris, while in the trance state. Price 75c.  
Spiritualism. By Judge Edmonds and Dr. G. T. Dexter. Price \$1.25.  
Nathan's Divine Revelations. By A. J. Davis. Price \$2.  
Spirit Minstrel. Price 25 cents.  
The Harmonical Man. By A. J. Davis. Price 30c.  
Night Side of Nature; or, Ghosts and Ghost Seers. By Catherine Crowe. Price \$1.  
The Philosophy of Spiritual Intercourse. By A. J. Davis. Price 50 cents.  
Light from the Spirit World. By Rev. Charles Hammond. Price 75 cents.  
Fascination, or, The Power of Charm.—By John B. Newman. Price 40 cents.  
Shadow Land; or, the Seer. By Mrs. E. Oaks Smith. Price 25 cents.  
Spirit Voices. Dictated by Spirits for the use of Girdle. Price 37½ cents.  
For Sale by T. S. HAWES, Post Office Building.

## BOTANIC MEDICINE DISPENSARY.

D. B. WIGGINS, M. D., would respectfully notify the citizens of Buffalo and the public in large, that he has opened a wholesale and retail

BOTANIC MEDICINE DEPOT, On the corner of Niagara and West Eagle sts. in the city of Buffalo, where he will constantly keep a full and choice assortment of BOTANIC MEDICINES, comprising all the varieties of Roots, Herbs, Powders, Decoctions and Compounds, which are used by Families and Practising Physicians. He will take especial care to have all his Medicines not only genuine, but of the first quality, and all of the purest from the latest growths. He will take care never to be out of the Old Compounds, such as

Composition No. 6, or Hot Drops, Spiced Bitters, Mother's Relief, Stomach and Cathartic Pills, Liver Drops, Neutralizing Mixture, Honey Cough Balsam, a superior remedy for Coughs and Colds, Rheumatism, and

CHOLERA SYRUP, which was extensively used in 49 and '52, with untiring success, when taken in the incipient stage of the disease.

The advantage and safety of procuring Medicines at such an establishment, and from a regular Botanic Physician, whose professional knowledge and experience, will preclude all contingency of vending poisons, must be obvious to every one. He hopes by using every endeavor to serve the public satisfactorily, to merit patronage, and earn a good will of all who have his health at heart.

N. B. All orders from abroad promptly attended to.

114

## BUFFALO LITHOGRAPHING AND ENGRAVING ESTABLISHMENT.

209 Main Street, Buffalo, N. Y.  
R. J. COMPTON, PROPRIETOR.

HAVING Purchased the entire interest of my co-partners, and having made an extensive establishment of the kind in the west, I am prepared to fill contracts for the largest kind of work, with punctuality and in the best style. January 8, 1855. R. J. C.

## JOHN H. COLEMAN,

GENERAL DEALER IN PAINTS, OILS, Glass, Sash, &c., wholesale and retail.

## PATENT MEDICINE DEPOT.

No. 223 Main Street, corner of Swan, Buffalo. COLEMAN'S GALLERY.—Looking Glass and Portrait Frame Manufactory, No. 7 East Swan street. 114



# The Great Spiritualist Controversy Between Judge Edmonds and Mr. Ewer, of San Francisco—Extraordinary Letter from the Judge—Mr. Ewer's Fictitious Hero no Fiction at all.

THIRTY BUILDING, May 14, 1855.  
To JAS. GORDON BENNETT, Esq., Editor Herald.

Sir—You were kind enough some time since to insert for me a letter in answer to an attack made on me through your columns by the editor of the San Francisco magazine, *The Pioneer*. I then said all I could say at that time. But since then I have received further information on the subject, which I have embodied in the accompanying article, and as that article is necessary to my full defence, I take the liberty of asking for it a place in your columns, that the same readers who saw the attack may see the defence. Yours, &c., J. W. EDMONDS.

## THE CALIFORNIA MANIFESTATION

I find that a more important lesson than I dreamed of is to be learned from that which was intended as a fiction, and was exulted over as a successful imposition on our credulity.

It will be recollected by our readers, that when I obtained the number of the San Francisco magazine which contained the first of the articles, I received through a medium, in whom I had great confidence, a communication from what purported to be the spirit of the man whose death was there recorded, and that afterwards I received another communication purporting to be from the same source, and which came to me through the same medium. These I knew to be as veritable spirit-communications as any I had ever received, and when afterward the editor of that magazine announced his whole narrative to be a sheer fabrication of his own, I was much less disturbed by the exposure of my credulousness and his abuse of confidence in the use he made of a private letter, than I was by the apparent falsity of the spirit-communication. To have my confidence so shaken in spirit-communicating worried me a little. And though I had had occasion to witness instances of false communications, and had often warned myself and others of the dangers from this source, I had never experienced so marked an instance of this danger, nor one so unaccountable. The only solution I could imagine was, that some unprogressed spirit, designing to expose and mortify me, and perhaps impair my usefulness in this new field of labor, had assumed a character or identity which did not belong to him. And it worried me, because I saw how many timid minds, just entering upon investigation, might be driven back by so glaring an instance of the unreliability of the intercourse. Yet that I could not help, and I had no right to complain that, even at my expense, so important a lesson as that of due caution should be taught to myself and others, and I submitted, therefore, with as good a grace as I could to the mortification, hoping that good would grow out of it.

The point was this, that the articles in the California magazine purported to be an account of the death, and manifestation afterward, from a man by the name of "John F. Lane." The communications which I received here purported to be from the same "John F. Lane," and now the letter of exposure from the editor of that magazine avowed that there was no such man as "John F. Lane," but he was a fiction merely, an imaginary character, existing only in the fancy of that writer. He says: "I gave the name of John F. to my leading fictitious character."—"The surprise was as nothing to my astonishment on being made acquainted by him with the fact that he had several spiritual interviews with my defunct, fictitious character, John F. Lane."

That I had had "several spiritual interviews" with a person professing to be his "John F. Lane," I knew, for I could not be mistaken in respect to the circumstances attending them, and I knew that they could in no respect be fabrications of the medium, but if "John F. Lane" was merely a fictitious character, a figment of that writer's brain, then his articles, as in no respect spiritual, and I had had no communication with any spirit having any connection with them.

From his avowal of his fiction I supposed that such was the fact, until I received the letter from Mr. Gamble, a medium in Philadelphia, which I published in the April number of our monthly magazine, *The Sacred Circle*. That letter conveyed to me for the first time the idea that after all the fictions with which that editor had ornamented his story, it was in fact, in its material parts, a spirit communication, and that the same spirit which had influenced him to write it, had in very deed spoken to me. I was surprised that the idea had not occurred to me, because that writer says, "With regard to my being a writing medium, I had never had any hesitancy in saying that my hand was at times moved in a very singular manner, without any direct volition on my part to my knowledge."

Still I supposed that John F. Lane was indeed a fictitious personage, who might as well have been called Doesticks, or Smith. Our readers will then judge of my surprise when a few days since, a gentleman accosted me in the street, and asked me if I had ever known or heard of Colonel Lane, of the army? This gentleman took no interest in spiritualism, but he had seen Mr. Ewer's letter in the Herald, and having himself known Colonel Lane, he would show me who he was. In the course of two or three days he brought to my office a pamphlet, published in this city in 1849, called "Reports on India Rubber Air Pontoons and Bridges from the United States Quartermasters and Ordnance Departments."

From that pamphlet it appears that John F. Lane was a captain and brevet lieutenant colonel in the 2d regiment United States Dragoons, and was engaged under General Jessup in the Florida war. He had invented an improvement in pontoons and bridges for the use of the army, which, in August, 1836, was submitted to a board of examination ordered by Gen. Jessup, and subsequently to another board ordered by Col. Brooks, the reports of both of which boards are contained in the pamphlet, and speak favorably of Capt. Lane's invention. Then follow this extract: [From the Army and Navy Chronicle, Washington City.] "Pontoon Bridge.—In our last paper we gave the reports of two boards of officers upon experiments bridges made with the pontoon invented by Col. J. F. Lane, of the United States Army; and in the present number we have copied an article from the United Service Journal for August, giving an account of the exhibition of two different descriptions of pontoons on the river Merway."

The decided superiority of the invention of Colonel Lane over the English improvements may be seen at a glance.

The pontoon and cordage for the entire bridge of Col. Lane, sufficient to cross a deep and rapid river of 250 feet width, very easily conveyed to the place in a single wagon; the English account, boasts that a portion only of the apparatus, sufficient for forming twenty-one feet of bridge, was packed up in a wagon drawn by four horses. To transport, therefore the apparatus of the English plan, to construct a bridge of 250 feet, would require seventeen four horse wagons, while the whole of Col. Lane's was conveyed in a single wagon.

Again, to form a bridge of 350 feet on the English plan required 16 canoes of 22 feet each and seven men are employed to manage two canoes, thus calling for fifty-six men, although it is said that thirty will be sufficient. Col. Lane's bridge is simple, and the entire equipment is capable of the utmost facility and rapidity of use, and may be maneuvered and secured by a few men.

American ingenuity has achieved another triumph, and laid the military community under additional obligations.

As Col. Lane's bridge is formed of india rubber pontoons, we have extracted from some English publication, as germane to the subject an account of various plants which produce caoutchouc.

It is to be lamented that the early and distressing death of Col. Lane should have occurred before he had seen his invention generally used as well in this country as in England.

WASHINGTON CITY, Nov. 3, 1836.

By officers in the army, just arrived in this city from Florida, we learn that a very tragical affair occurred at the encampment near the old site of Fort Loraine on the 18th ult.

Col. John F. Lane, of the 2d regiment of Dragoons, had arrived that day with his command, consisting of six hundred and ninety friendly Creek Indians and ninety regular troops; he had complained several times on the march of oppressive pain in the forehead, and it was thought that he exhibited some symptoms of insanity.

On the day of his arrival, however, he appeared to be in good spirits, and conversed freely with the officers. While in Capt. Gal's tent he again complained of the severe pain in his forehead. He soon after retired to his own tent, and when some persons entered they found him reclining on his knee with his sword pierced through his right eye, so as to penetrate the brain; he lingered about half an hour.

No cause can be assigned for the act other than a supposition that the responsibilities and the fatigues of the march had produced an inflammation of the brain.

Col. Lane was much respected by his brother officers, and possessed the entire confidence of Gen. Jessup, who conferred upon him the important and responsible command of the friendly Creeks.

I confess that this whole matter is as surprising to me as it can be to any one, and it shows how accurate is the information conveyed through Mr. Gamble, and how satisfactory a solution is thus given of what appeared so strange in this matter.

Any one who will carefully read the communications from Col. Lane, given through that Western editor—a medium as he confesses himself to be, will observe two intellectual features which characterized Col. Lane—one, his mechanical genius, and the other his mental aberration; and the believers in the spiritual philosophy will see, in this instance, strong corroboration of their belief, that man enters the next world just what he is here—that that life is but a continuation of this, and until he begins his progression, his existence there is just what his interior existence was here.

The Western editor was evidently used as a medium without his knowing it, thus exemplifying another great truth, that we are ever more frequently and more intimately connected with and influenced by the spirit-world for good or evil than the ignorant and unreflecting have any idea of. Supposing himself to be uttering his own thoughts, and so little acquainted with the operations of his own mind, that he says he could not discover any evidence of the interposition of disembodied spirit, he was yet used as the unconscious instrument of giving utterance to the incoherent ravings of a mind not yet recovered from the disease which accompanied its exit from this life. Had he possessed more knowledge of the subject on which he has ventured to betray his own ignorance—had he indeed been as well instructed into the merest novice among the candid investigators of this great matter, he would not only have known when he was used as a medium, but he would not have been so supercilious as to expect from all spirit communications entire accuracy, or to wonder that we should receive as spiri-

tual-intercourse teachings that conflicted with the generally received doctrines of spiritualism. But there are more valuable lessons taught us; by this incident than the mere exposure of the absurdities into which ignorance may betray us, and we ought not to be unmindful of them.

Col. Lane passed into the spirit world a lunatic, and I have recent, and to me satisfactory, reason to know that he is only now, after a lapse of nearly twenty years, beginning to awaken from the condition of mental derangement which marked the close of his earthly life; and this incident, with which he has had much to do both in California and in New York, has been a main instrument in arousing him and starting him in that progression which is his destiny.

Nor is this the only instance in which the effect of insanity upon the spirit-life has been revealed to me. I will mention a few others because they tend to illustrate one of the great truths which spirit-intercourse is unfolding to us, namely, how much of this life, its perversions as well as its progression, we bear with us in our passage through the valley of death.

It is not long since that a gentleman called at my house who had for several years been connected as physician with some of our most important lunatic asylums. Through one of the mediums then present he got into communication with the spirits, and among them was a young girl, who had been one of his patients, who had been a raving maniac, and had died in the asylum within two or three years. She had not yet entirely recovered the soundness of her mind. She was sufficiently restored to be conscious of her situation, and that her mind would yet at times wander in spite of herself, realizing, even in the spirit world, the beautiful description of Erskine—not that reason was entirely overthrown, but that distraction sat down beside it and held her mind trembling in its place.

Once I had come to me a female who, in her insanity, had committed suicide. When she awoke in the spirit-world her mind was still distracted, but her mental aberration having been produced by physical causes only, it soon passed away after the cause had been removed, and she became sane and conscious.

I have had many interviews with the spirit of a woman who lived in Vermont at the age of thirty-six. Her name, she says, was Sally Crocker. At the early age of two or three years, when a promising child, she had a brain fever, from which she arose a confirmed idiot, and so continued until her death. And it has been one of the most interesting manifestations I have ever had, to witness the progress of her mind, even in her spirit life, in arising out of the darkness of its idiocy. At first her conversations were those of helpless insanity, with only here and there, glimpses of thought and intellect. But as she continued to commune with her, her mind rapidly progressed, her child-like simplicity continued, her gentle temper, and kindly affections were displayed, but she was day by day becoming more capable of thinking and reasoning and realizing her condition. And she thus came to earth—in this manner exemplifying to me another great truth of our nature—she thus came, in order, by her intercourse with earth, to learn the lessons which it is the end and aim of our earthly existence to teach to us all, but which, in her case, her existence here had failed to teach.

There is still another instance, now in my recollection. It was that of an elderly person whom I had known in life. She died a maniac and had been frightfully so for months before her exit. I was permitted to behold her spirit life after her entrance there. It was indeed melancholy. Her mania continued—may, it increased—until she sunk into a state of delirious idioty. But that did not continue. Her regeneration at length began, and she is now progressing, but slowly—very slowly; for in her case there was at the foundation of her nature an obtuse selfishness, which ever, in man's existence, here or in the spirit world, produces its depressing effects, while in the idiot girl there was a self-sacrificing, affectionate nature, which was faithfully performing its task of spiritual elevation.

What was the condition of Col. Lane in these respects I know not, nor what there was in his earthly propensities or life, to retard or hasten his regeneration. These things are certain, that there was such a man in reality as John F. Lane; that he died a lunatic; that he has influenced that Western editor, and spoken through him; that he has communed with me through a medium here, and directly through myself, and that his communications to me and through that editor have all displayed the characteristics which marked his earthly life.

And from the incident, as from many, many others, we gather the warning that the life here he well directed, for its perversions will follow it hereafter.

J. W. E.

P. S.—Since writing the foregoing I have received the following letter from my friend, Dr. Gardner, with its accompanying communication. They speak for themselves, and show that there are more things in heaven and earth than are dreamed of in Mr. Ewer's philosophy.

Boston, May 7, 1855.

Dear Judge—Enclosed I send you a document as I received it from the hands of the medium through whose hand it came. I have ever since the Ewer letter was published, thought that perhaps, after all, Mr. Ewer might have written that account under spirit impression, unconsciously to himself, and if that should prove to be the case on investigation, it will prove of greater value to the cause of spiritualism than it could have been had not Mr. Ewer acknowledged himself a liar for the purpose of holding the whole subject up to popular ridicule and contempt. I do not know what amount of reliance can be placed on the

communication, but as I was about visiting Springfield when I received it, I took the trouble of going to Hartford for the purpose of submitting the document to a psychological examination through Mrs. Motter, in order, if possible, to test its origin, and ascertain whether or not it originated in the supermundane spheres. I, of course, did not let Mrs. M. know anything of the character of the document, but simply requested her to give me her impressions concerning it, which she did, as follows. She said: "The first sensation is as if I was floating in air; the next a burning sensation on the forehead; and I see a very bright light, like the radiations of the sun; I see an aged male spirit, by his side two female spirits; back of him, over each shoulder, stand two male spirits each possessing different developments of mind but all comingling, forming the more perfect oneness. The aged man has had more experience, has been longer in the spirit-world than either of the others; he represents Wisdom; the two middle-aged females represent Will, possessing active, energetic minds; keen and active perception; the females represent Love; they lean on the arm of the aged man, Wisdom, as their guide, thus representing Love, Will and Wisdom, which give three prominent characteristics which should be the governing principles in the life of every individual existing. There was a combination of spirit-influences that influenced this communication; it partakes of both spiritual and the earthly—a strong desire on the part of the spirit, as well as the individual through whom this is dictated, to advance some new and mystified subjects which they cannot comprehend themselves; nor can and other persons fully comprehend them. There is a great deal of excitement, I should judge, existing in the brain of the medium; ideas do not come clear, 'tis mystified, and does not distinctly explain the subject. I cannot arrive at any distinct characters; it is a mixture of characteristics and a curious conglomeration of things unexplained and unexplainable." Thus, you have the document, and can take it for what it is worth. I hope you will find it convenient to examine this matter further, and ascertain the facts in the case through reliable media, as I have felt, and still feel, that our opponents may, like Haman of old, swing from their own gallows. I hope soon to be in your city, and will then more fully explain the circumstances of this case. I should, in justice, say that the medium through whom this came has never read Ewer's letter or given the subject any thought.

Respectfully yours, H. F. GARDNER.

Dr. Gardner—Dear Sir—I am now impressed to write to you on the late vexatious subject by the hand of a medium in Dedham, I, John F. Lane, took advantage of a favorable opportunity, and impressed Mr. Ewer—who is an unconscious medium, as many are now on this earth; he, Mr. Ewer, was induced to write and publish what we impressed on him. I had also been to Judge Edmonds, and for causes which we shall hereafter explain, we were not permitted to explain to the Judge, who was induced to write and publish what he knew of us.

Many—very many—from the first ages, or from the immediate progenitor of Melchisedec, have prophesied in prose and verse, of man's future without being conscious at the time that it was anything more than the revel of fancy. But Mr. Ewer will yet have proof that I did come to him and impress him, and from the whole being brought before the community as it has been, much more attention has been called to the subject than otherwise there could have been. It has been a source of some doubts and many unpleasant feelings with the Judge, and especially among his friends; but let me assure you that great good will arise from Judge Edmonds publishing what he was induced to by his own circle of guardian spirits.

Many, to ridicule a subject (which the Bible was written to prove, the power of inspiration, or direct spiritual instruction to man), will make every effort to become acquainted with many leading particulars, and sometimes will investigate much of what they think the minutiae, for greater power to ridicule a subject they dislike. This is the reason why they have left things as they have been; but not only the Judge, but his friends, will rejoice with exceeding great joy when they in the future, will see that out of a little confusion and some uneasiness has arisen much good to many.

JOHN F. LANE.

ELIZA H. TAYLOR.

2d P. S.—Evidence on this subject is accumulating on my hands. On this day, (May 15) I received from San Francisco, a number of the Daily California Chronicle for April 16, in which I find the following article:

ENTRONS CHRONICLE.—It is a curious fact, if Mr. Ewer's "John F. Lane" be fiction, that there did live and die in our own day and generation a real "John F. Lane." He was a young gentleman of distinguished ability and attainments, but impatient of distinction. He died by his own hand during the Florida war. The following is an extract from the list of graduates of the Military Academy, published in 1850:

"John F. Lane, Brevet 2d Lieut. of Artillery, July 1st, 1828. Second Lieut. 4th Artillery, same date. Acting Assistant Professor of Mathematics, Military Academy, from August 31st, 1828, to Feb. 1st, 1829. Assistant Quartermaster from June, 1834, to May 17, 1835. Capt. 2d Dragoons, June 8th, 1836. Colonel, commanding regiment mounted Creek volunteers, serving in Florida war, from Sept. 1st, 1836, to October 19, 1836. Died October 19, 1836, at Fort Loraine, Florida."

There Messrs. Editors, is a veritable, genuine "John F. Lane," and no mistake. When Judge Edmonds summoned the spirit of "John F. Lane," he is authorized to say that the genuine John did not respond, but his active was dead.

Well, Fargo & Co. HAVING ESTABLISHED AGENCIES in all the principal cities and towns of the United States and the Canada and all the Principal Cities of Europe, and all the Gold Dust, Bullion, Gold and Silver Coins, Drafts, Bills of Exchange, and Public Stocks, collect and make all notes of other demands and claims, forwarded by express.

EXPRESS. Money, Bank, Bills, Commissions and all other descriptions of Express Freight, Packages and other business.

CIRCULAR LETTERS OF CREDIT, issued to Travelers, which are cashed throughout Europe at the best rates of Exchange, and the circular letters of credit, and circular notes of the principal London Banks, cashed at the usual rates at the Paris office. Special credits issued to parties purchasing merchandise. Money received on deposit at our principal office, of the usual terms.

For the convenience of the Public, Books, Works of Art or other articles, promptly attended to. All letters addressed to the care of any of our agencies promptly delivered or forwarded.

THE SHORTEST, QUICKEST AND BEST ROUTE FROM BUFFALO TO DETROIT, CHICAGO, ST. LOUIS.

Buffalo and Brantford Railway, Connecting at Paris, Brantford and London, with Stage Routes to all parts of the surrounding country.

Accommodation, 8:00 A. M. Morning Express, 11:00 A. M. Evening Express, 9:45 P. M. The Buffalo and Brantford Railway connects at Paris with the Great Western Railway and at Detroit with the Michigan Central Railroad.

Baggage checked through. Fare to Buffalo and Detroit, \$13.00. Fare to Chicago, \$16.00. No extra charges. T. W. STOCKTON, Sup't Brantford, C. W. FAYETTE, RUMSEY, General Agent.

LATE PUBLICATIONS. JOURNEY to Central Africa, by Bayard Taylor, \$1.50. History of the Negro Race, by J. M. G. Smith, \$1.25.

ERIE COUNTY SAVINGS BANK, INCORPORATED APRIL 10TH, 1854—OFFICE CORNER MAIN AND NORTH DIVISION STS., BUFFALO. TO BE OPENED FOR BUSINESS SEPT. 1ST, 1855. CAPITAL \$100,000. P. M. and from 6 to 7 1/2 P. M.

ROSE COMPOUND. We do not believe a single case has occurred where it has failed, when used according to its directions, to stop the premature loss of the hair by falling out; and we give the most positive assurance that it will be found on trial to possess all those requisites for use which is recommended, and has already secured such general commendation.

Because of its Cheerness! The superiority of the ROSE HAIR GLOSS in this respect, consists, not merely in its lubricating elements, but is chiefly attributable to its efficacy in cleansing the scalp of seborrheic and dandruff, and in promoting the healthy secretion of Nature's own Hair Oil.

PRICE 25 CENTS PER BOTTLE. Keep the bottle closed. Liberal terms to Agents and Wholesale Dealers. B. G. NOBLE, Druggist, 225 Main St., Buffalo. For sale by Druggists generally throughout the United States and Canada.

Wells, Fargo & Co. HAVING ESTABLISHED AGENCIES in all the principal cities and towns of the United States and the Canada and all the Principal Cities of Europe, and all the Gold Dust, Bullion, Gold and Silver Coins, Drafts, Bills of Exchange, and Public Stocks, collect and make all notes of other demands and claims, forwarded by express.

EXPRESS. Money, Bank, Bills, Commissions and all other descriptions of Express Freight, Packages and other business.

CIRCULAR LETTERS OF CREDIT, issued to Travelers, which are cashed throughout Europe at the best rates of Exchange, and the circular letters of credit, and circular notes of the principal London Banks, cashed at the usual rates at the Paris office.

THE SHORTEST, QUICKEST AND BEST ROUTE FROM BUFFALO TO DETROIT, CHICAGO, ST. LOUIS.

Buffalo and Brantford Railway, Connecting at Paris, Brantford and London, with Stage Routes to all parts of the surrounding country.

Accommodation, 8:00 A. M. Morning Express, 11:00 A. M. Evening Express, 9:45 P. M. The Buffalo and Brantford Railway connects at Paris with the Great Western Railway and at Detroit with the Michigan Central Railroad.

Baggage checked through. Fare to Buffalo and Detroit, \$13.00. Fare to Chicago, \$16.00. No extra charges. T. W. STOCKTON, Sup't Brantford, C. W. FAYETTE, RUMSEY, General Agent.

LATE PUBLICATIONS. JOURNEY to Central Africa, by Bayard Taylor, \$1.50. History of the Negro Race, by J. M. G. Smith, \$1.25.

ERIE COUNTY SAVINGS BANK, INCORPORATED APRIL 10TH, 1854—OFFICE CORNER MAIN AND NORTH DIVISION STS., BUFFALO. TO BE OPENED FOR BUSINESS SEPT. 1ST, 1855. CAPITAL \$100,000. P. M. and from 6 to 7 1/2 P. M.

ROSE COMPOUND. We do not believe a single case has occurred where it has failed, when used according to its directions, to stop the premature loss of the hair by falling out; and we give the most positive assurance that it will be found on trial to possess all those requisites for use which is recommended, and has already secured such general commendation.

Because of its Cheerness! The superiority of the ROSE HAIR GLOSS in this respect, consists, not merely in its lubricating elements, but is chiefly attributable to its efficacy in cleansing the scalp of seborrheic and dandruff, and in promoting the healthy secretion of Nature's own Hair Oil.

PRICE 25 CENTS PER BOTTLE. Keep the bottle closed. Liberal terms to Agents and Wholesale Dealers. B. G. NOBLE, Druggist, 225 Main St., Buffalo. For sale by Druggists generally throughout the United States and Canada.